

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

kanna talli-sAvEri

In the kRti ‘kanna talli nIvu’ – rAga sAvEri, zrI tyAgarAja sings praises of
the Mother at Thiruvotriyur.

- P kanna talli nIvu nApAla kaluga
gAsi cendan(E)lan(a)mma
- A venna(y)uNDa nEtiki(y)evaraina
vesana paDudurA tripura sundari (kanna)
- C1 ella vAri dhanamul(a)zvamulu mari
ekuvaina gaTTi middel(a)nnyu
kalla kAni kanna vArulu
kAJcu sukhamu sunna(y)anucunu
ullamunanu bAga telusukoNTini
Uraka dhanikula sambhASaNamu nE-
(n)olla mAyal(a)ni telisi rajju pai-
(y)uraga buddhi cendan(E)lan(a)mmA nanu (kanna)
- C2 paluku maJci kAni bAndhavulu mari
bAva maradul(a)kkal(a)nna tammulu
kalimi jUcu vAru lEmini
kanula kAna rAru anucunu
talacukonna venuka vAri mAyala
tagala jAlan(a)mmA maru marIci-
kalanu jUci nIr(a)ni bhramasi
kandurA Adipura vihAriNi nanu (kanna)
- C3 kanaka bhUSaNamula peTTi mariyu
sogasu jEsi pAlu pOsi peJcina
tanuvu satamu kAdu nirmala-
tanam(i)Jcuka lEd(a)nucunu
anudinam(o)nariJcu sat-kriyala
nIk(a)ni palkina tyAgarAja rakSaki
vinum(a)nniTa nIvani(y)erigi vElpula

vErani(y)eJcudurA tripura sundari nanu (kanna)

Gist

O Mother who bore me! O Mother tripura sundari! O Mother abiding at Adipura! O Protector of this tyAgarAja! Please listen!

When You are present with me why should I feel weary?

Will anyone worry about ghee when there is butter?

1. (a) I have understood well in my mind that wealth, horses and very strong storeyed houses, belonging to people, are false, and (b) the comfort derived by those who possess these is but a nought; (c) it is not without reason I dislike all the talks of the rich; (d) having known that all these to be grand illusion, why should I entertain the idea of 'snake in the rope'?

2. (a) I have concluded that – relatives and (the nears) - brothers-in-law, sisters-in-law, elder sisters, elder brothers, younger brothers – whose words are not beneficent, and who look for wealth, would not set eyes during poverty; (b) therefore, I shall not get caught in their tricks (or in the illusion about them); (c) having been confounded looking at the vanishing mirages to be water, is it possible to find water really?

3. (a) I have considered that this body, groomed by beautifying by adorning golden ornaments and by feeding nice food, is not permanent; and (b) there is not even a little purity (in the body); (c) therefore, I surrendered all pious deeds performed daily (by me) to be for Your sake; (d) I have known that You exist in everything; therefore, would anyone consider other Gods to be different from You?

Word-by-word Meaning

P O Mother (talli) who bore (kanna) me! When You (nIvu) are present (kaluga) with me (nApAla) why (Elanu) (Elanamma) should I feel weary (gAsi cendanu) (cendanElanamma)?

A O Mother tripura sundari! Will anyone (evaraina) worry (vesana paDudurA) about ghee (nEtiki) (nEtikiyevaina) when there is (uNDa) butter (venna) (vennayuNDa)?

O Mother who bore me! When You are present with us, why should I feel weary?

C1 I have understood (telusukoNTini) well (bAga) in my mind (ullamunanu) that (anucunu) –

wealth (dhanamulu), horses (azvamulu) (dhanamulazvamulu) and (mari) very (ekkuva) strong (gaTTi) storeyed houses (middel) – all these (anniyu) belonging to people (ella vAri) (literally all the people) - are but (kAni) false (kalla), and

the comfort (sukhamu) derived (kAJcu) by those (vArulu) who possess (kanna) these is but a nought (sunnayu) (sunnayanucunu);

it is not without reason (Uraka) I (nEnu) dislike (olla) (nEnolla) all the talks (saMbhaSaNam) of the rich (dhanikula);

O Mother (amma)! having known (telisi) that all these to be (ani) grand illusion (mAyalu) (mAyalan),

why (Elanu) (Elanamma) should I entertain the idea (buddhi cendan) (cendanElanamma) of 'snake (uraga) in (pai) (literally on) (paiyuraga) the rope' (rajju)?

O Mother who bore me (nanu)! When You are present with us, why should I feel weary?

C2 O Mother (amma)! After (venuka) having concluded (talacukonna) (literally thought) that (anucunu) –

the relatives (bAndhavulu) and (mari) (the nears) - brothers-in-law (bAva), sisters-in-law (maradulu), elder sisters (akka), elder brothers (anna) (maradulakkalanna), younger brothers (tammulu) – whose words (paluku) are not (kAni) beneficent (maJci), and

who (vAru) look (jUcu) for wealth (kalimi), would not (rAru) set eyes (kanula kAna) during poverty (lEmini),

I shall not (jAla) (jAlanammA) get caught (tagala) in their (vAri) tricks (mAyala) (or in the illusion about them);

having been confounded (bhramasi) looking (jUci) at the vanishing (maru) mirages (marIcikalana) to be (ani) water (nIru) (nIrani), is it possible to find (kandurA) water really?

O Mother abiding (vihAriNi) at Adipura who bore me (nanu)! when You are present with us, why should I feel weary?

C3 O Protector (rakSaki) of this tyAgarAja who -

having considered that (anucunu) this body (tanuvu) - groomed (peJcina) by beautifying (sogasu jEsi) by adorning (peTTi) golden (kanaka) ornaments (bhUSaNamula) and (mariyu) by feeding (pOsi) nice food (pAlu) (literally milk) - is not (kAdu) permanent (satamu),

and there is not (lEdu) (lEdanucunu) even a little (iJcuka) purity (nirmala-tanamu) (nirmala-tanamiJcuka) (in the body),

(who) surrendered (palkina) (literally say) all pious deeds (sat-kriyala) performed (onariJcu) daily (anudinamu) (anudinamonariJcu) to be (ani) for Your sake (nIku) (literally for You) (nIkani)!

please listen (vinumu); having known (erigi) that (ani) You exist (nIvu) (nIvaniyerigi) in everything (anniTa) (vinumanniTā), would anyone consider (eJcudurA) other Gods (vElpula) to be (ani) different (vEru) (vErani) (vEraniyeJcudurA) from You?

O Mother tripura sundari, who bore me (nanu)! when You are present with us, why should I feel weary?

Notes –

P - gAsi cenda – In the book of TKG, this is given as ‘gAsi centa’. In Telugu, these two words (‘cenda’ and ‘centa’) have different meanings. In the present context, ‘cenda’ is the correct word. Therefore, the softening of the consonant ‘ta’ into ‘da’ or vice-versa is not correct here. Any suggestions ???

C1 – sambhASaNamu – this is how it is given in the books of TKG and TSV/AGK. However, in the book of CR, this is given as ‘sambhASaNā’. This needs to be checked. Any suggestions ???

C1 – Uraka - this is how it is given in the books of CR. However, in the book of TKG and TSV/AGK, this is given as ‘UrakE’. This needs to be checked. Any suggestions ???

C1 – rajjupain(u)raga buddhi – ‘snake on the rope’ – in vEdAnta, this is one of the famous similes given to explain the superimposition of falsehood over truth – the rope being the truth, in darkness, one instinctively fears it to be a snake and when light is shed, the truth becomes known. This similes are given in many vEdanta texts. Please refer to upadEza sAhasrI (A Thousand Teachings) of Adi zaMkara – Chapter 18 – verse 46 –

rajjusarpO yathA rajjivA sAtmakaH prAgvivEkata: |
avastusannapi hyESa kUTasthEnAtmanA tathA || 46 ||

“Just as a rope-snake (a rope mistaken for a snake), though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place; so, the transmigratory condition, though unreal, is possessed of an existence (Empirical or phenomenal existence) due to that (Real Existence) of the changeless Self.” (Translation by Swami Jagadananda).

The following verse from aSTavakra gIta is also relevant –

yatra vizvam idaM bhAti kalpitaM rajju-sarpavat
Ananda-paramAnandaH sa bodhas tvaM sukhaM bhava. 1.10

“That in which all this appears - imagined like the snake in a rope, that joy, supreme joy and awareness is what you are, so be happy.”

For more information on aSTavakra gIta, please visit site –

http://www.tphata.ws/TPH_ASHG.HTM

C2 – nIrani – this is how it is given in the books of TKG and TSV/AKG.
However, in the books of CR, this is given as 'nIranucu'. This needs to be checked.
Any suggestions ???

Devanagari

प. कन्न तल्लि नीवु नापाल कलुग

गासि चेन्द(ने)ल(न)म्म

अ. वेन्न(यु)ण्ड नेतिकि(ये)वरैन

वेसन पडुदुरा त्रिपुर सुन्दरि (क)

च1. एल्ल वारि धनमु(ल)श्वमुलु मरि

एक्कुवैन गट्टि मिद्वे(ल)न्नियु

कल्ल कानि कन्न वारुलु

काञ्चु सुखमु सुन्न(य)नुचुनु

उल्लमुननु बाग तेलुसुकोण्टिनि

ऊरक धनिकुल सम्भाषणमु

ने(नो)ल्ल माय(ल)नि तेलिसि रञ्जुपै-

(यु)रग बुद्धि चेन्द(ने)ले(न)म्मा ननु (क)

च2. पल्लुकु मञ्चि कानि बान्धवुलु मरि

बाव मरदु(ल)क्क(ल)न्न तम्मुलु

कलिमि जूचु वारु लेमिनि

कनुल कान रारु अनुचुनु

तल्लुकोन्न वेनुक वारि मायल

तगल जाल(न)म्मा मरु मरीचि-

कलनु जूचि नी(र)नि भ्रमसि

कन्दुरा आदि पुर विहारिणि ननु (क)

च3. कनक भूषणमुल पेड्डि मरियु

सोगसु जेसि पालु पोसि पेञ्चिन
तनुवु सतमु कादु निर्मल-
तन(मि)ञ्चुक ले(द)नुचुनु
अनुदिन(मो)नरिञ्चु सत्क्रियल
नी(क)नि पल्किन त्यागराज रक्षकि
विनु(म)न्नित नी(व)नि(ये)रिगि वेल्पुल
वे(र)नि(ये)ञ्चुदुरा त्रिपुर सुन्दरि ननु (क)

English with Special Characters

pa. kanna talli nīvu nāpāla kaluga
gāsi cenda(nē)la(na)mma
a. venna(yu)ṇḍa nētiki(ye)varaina
vesana paḍudurā tripura sundari (ka)
ca1. ella vāri dhanamu(la)śvamulu mari
ekkuvaina gaṭṭi midde(la)nniyu
kalla kāni kanna vārulu
kāñcu sukhamu sunna(ya)nucunu
ullamunanu bāga telusukoṇṭini
ūraka dhanikula sambhāṣaṇamu
nē(no)lla māya(la)ni telisi rajjupai-
(yu)raga buddhi cenda(nē)lē(na)mmā nanu (ka)
ca2. paluku mañci kāni bāndhavulu mari
bāva maradu(la)kka(la)nna tammulu
kalimi jūcu vāru lēmini
kanula kāna rāru anucunu
talacukonna venuka vāri māyala
tagala jāla(na)mmā maru marīci-
kalanu jūci nī(ra)ni bhramasi
kandurā ādi pura vihāriṇi nanu (ka)

ca3. kanaka bhūṣaṇamula peṭṭi mariyu
 sogasu jēsi pālu pōsi peñcina
 tanuvu satamu kādu nirmala-
 tana(mi)ñcuka lē(da)nucunu
 anudina(mo)nariñcu satkriyala
 nī(ka)ni palkina tyāgarāja rakṣaki
 vinu(ma)nniṭa nī(va)ni(ye)rigi vēlpula
 vē(ra)ni(ye)ñcudurā tripura sundari nanu (ka)

Telugu

ప. కన్న తల్లి నీవు నాపాల కలుగ
 గాసి చెన్ద(నే)ల(న)మ్మ
 అ. వెన్న(యు)ణ్ణ నేతికి(యె)వరైన
 వెసన పడుదురా త్రిపుర సున్దరి (క)
 చ1. ఎల్ల వారి ధనము(ల)శ్వములు మరి
 ఎక్కు వైన గట్టి మిద్దె(ల)న్నియు
 కల్ల కాని కన్న వారులు
 కాజుచ్చ సుఖము సున్న(య)నుచును
 ఉల్లమునను బాగ తెలుసుకొణ్ణిని
 ఊరక ధనికుల సమ్భాషణము
 నే(నొ)ల్ల మాయ(ల)ని తెలిసి రజ్జుపై-
 (యు)రగ బుద్ధి చెన్ద(నే)లే(న)మ్మా నను (క)
 చ2. పలుకు మజ్జి కాని బాన్ధవులు మరి
 బావ మరదు(ల)క్క(ల)న్న తమ్ములు
 కలిమి జూచు వారు లేమిని
 కనుల కాన రారు అనుచును
 తలచుకొన్న వెనుక వారి మాయల
 తగల జాల(న)మ్మా మరు మరీచి-
 కలను జూచి నీ(ర)ని భ్రమసి
 కన్దురా ఆది పుర విహారిణి నను (క)
 చ3. కనక భూషణముల పెట్టి మరియు

సొగసు జేసి పాలు పోసి పెళ్ళిన
 తనువు సతము కాదు నిర్మల-
 తన(మి)జుచ్చక లే(ద)నుచును
 అనుదిన(మొ)నరిజుచ్చ సత్కియల
 నీ(క)ని పల్కిన త్యాగరాజ రక్షకి
 విను(మ)న్నిట నీ(వ)ని(యె)రిగి వేల్పుల
 వే(ర)ని(యె)జుచ్చదురా త్రిపుర సున్దరి నను (క)

Tamil

- ప. కన్న తల్లి నీవు నాపాల కలుక³
 కా³లి సెంత³(నే)ల(న)మ్మ
 అ. వెన్న(య)ుండ³ నేతికి(యె)వరైన
 వెసన పడు³తూ³రా త్రిపుర సుంత³గి (కన్న)
 శ1. ఎల్ల వారి త⁴న(మ)ల(న)వ(మ)లు మగి
 ఎక్కువన క³డి మిత్³తె³(ల)న్నయి
 కల్ల కాని కన్న వా(రు)లు
 కా³కు సుక²మ సున్న(య)నుకు
 యెల్ల(మ)ను పా³క³ తెలుసుకొண்டిని
 యెరక త⁴నికుల సమ్పా⁴షణ్ణ(మ)
 నే(నె)యెల్ల మాయ(ల)ని తెలిసి రజ్జు పై-
 (య)రక³ పు³త్తి⁴ సెంత³(నే)ల(న)మ్మా నను (కన్న)
 శ2. పలుకు మ³గి కాని పా³ంత⁴వులు మగి
 పా³వ మరతు³(ల)క్క(ల)న్న తమ్ములు
 కలిమి జ³కు వా(రు) లేమిని
 కనుల కాన రా(రు) అనుకు
 తలకొన్న వెనుక వారి మాయ
 తక³ల జాల(న)మ్మా మరు మ³గి-
 కలు జ³కు నీ(ర)ని ప⁴రమసి
 క³తు³రా ఆ³తి³ పుర విహారిని నను (కన్న)
 శ3. కనక పూ⁴షణ్ణ(మ)ల పెట్టి మగి
 సెలక³సు జేసి పాలు పోసి పెళ్ళిన
 తనువు సతము కాదు నిర్మల-
 తన(మి)జుచ్చక లే(ద)నుచును
 అనుదిన(మొ)నరిజుచ్చ సత్కియల
 నీ(క)ని పల్కిన త్యాగరాజ రక్షకి
 విను(మ)న్నిట నీ(వ)ని(యె)రిగి వేల్పుల
 వే(ర)ని(యె)జుచ్చదురా త్రిపుర సున్దరి నను (కన్న)

என்னையின்ற தாயே! நீயென்னிடமிருக்க
 (நான்) ஏன் ஆயாசப்படவேண்டும்?

வெண்ணையிருக்க, நெய்க்கு யారாகிலும்

அலைவரோ, ஓ திரிபுர சுந்தரி?

என்னையின்ற தாயே! நீயென்னிடமிருக்க

(நான்) ஏன் ஆயாசப்படவேண்டும்?

1. யாவரின் செல்வமும், குதிரைகளும், மற்றும்
மிக்கு கெட்டியான மெத்தை(வீடு)கள் யாவும்
பொய்யெனவும், (இவற்றை) உடையவர்கள்
அடையும் சுகம் வெற்றெனவும்,
உள்ளத்தில் நன்கு தெரிந்துகொண்டேன்;
வீணாக, செல்வந்தரின் கூற்றுக்களை நான்
வெறுக்கவில்லை; (இவை) பொய்யென்றறிந்தபின்,
பழுதையை பாம்பென ஏன் எண்ணவேண்டுமம்மா?
என்னையின்ற தாயே! நீயென்னிடமிருக்க
(நான்) ஏன் ஆயாசப்படவேண்டும்?

2. நல்லவையல்லாதன பேசும் உறவினரும், மற்றும்
மைத்துனர்கள், மைத்துனிகள், தமக்கையர், அண்ணன்,
தம்பியர் (ஆகியோர்), செல்வத்தைக் கண்ணுறுவோர்,
வறுமையினைக் கண்ணாலும் காண வாராரென
எண்ணிய பின்னர், அவர்தம் மாயையில்
அகப்பட வியலேனம்மா! மறையும்,
கானலைக் கண்டு நீரெனத்திகைத்து (உண்மையில்)
(நீரினைக்) காண்பரோ, ஆதி புரத்திலுறைபவளே?
என்னையின்ற தாயே! நீயென்னிடமிருக்க
(நான்) ஏன் ஆயாசப்படவேண்டும்?

3. பொன்னணிகலன்களணிந்தும், மேலும்
அலங்கரித்தும் பாலுற்றியும் வளர்த்த
இவ்வுடல் நிலையற்றதெனவும், (இதனில்)
தூய்மை சிறிதுமில்லதெனவும்,
அனுதினமும் (நான்) செய்யும் நற்செயல்களினை
உனக்கு ஒப்புவித்த இத்தியாகராசனைக் காப்பவளே!
கேளம்மா! யாவற்றிலும் நீயேயென்றறிந்தபின்,
(மற்ற) கடவுளரை உன்னிலிருந்து வேறென
எண்ணுவரோ, திரிபுர சுந்தரி?
என்னையின்ற தாயே! நீயென்னிடமிருக்க
(நான்) ஏன் ஆயாசப்படவேண்டும்?

வெற்று - வெறுமை - இல்லாமை
பழுதையை பாம்பென - இருட்டில் கயிறறைப் பாம்பென
தவறாக அறிதல் - வேதாந்தத்தில் பரம்பொருளுக்கும்
(அவனது) தோற்றங்களுக்குமுள்ள தொடர்பை
இம்மேற்கோளால் விளக்குவர்.

Kannada

ಪ. ಕನ್ನ ತಲ್ಲೀ ನೀವು ನಾನಾಲ ಕಲುಗಿ

ಗಾಸಿ ಚೆನ್ನ(ನೇ)ಲ(ನ)ಮ್ಮ

ಅ. ವೆನ್ನ(ಯು)ಣ್ಣ ನೇತಿಕಿ(ಯೆ)ವರೈನ

ವೆಸನ ಪಡುದುರಾ ತ್ರಿಪುರ ಸುನ್ನರಿ (ಕ)

ಚೃ. ಎಲ್ಲ ವಾರಿ ಧನಮು(ಲ)ಶ್ವಮುಲು ಮರಿ

ಎಕ್ಕುವೈನ ಗಟ್ಟಿ ಮಿದ್ದೆ(ಲ)ನ್ನಿಯು

ಕಲ್ಲ ಕಾನಿ ಕನ್ನ ವಾರುಲು

ಕಾಣ್ಣು ಸುಖಮು ಸುನ್ನ(ಯ)ನುಚುನು

ಉಲ್ಲಮುನನು ಬಾಗೆ ತೆಲುಸುಕೊಣ್ಣಿನಿ

ಊರಕ ಧನಿಕುಲ ಸಮ್ಭಾಷಣಮು

ನೇ(ನೋ)ಲ್ಲ ಮಾಯ(ಲ)ನಿ ತೆಲಿಸಿ ರಜ್ಜುಪೈ-

(ಯು)ರಗೆ ಬುದ್ಧಿ ಚೆನ್ನ(ನೇ)ಲೇ(ನ)ಮ್ಮಾ ನನು (ಕ)

ಚೃ. ಪಲುಕು ಮೆಳ್ಳಾ ಕಾನಿ ಬಾನ್ಧವುಲು ಮರಿ

ಬಾವ ಮರದು(ಲ)ಕ್ಕ(ಲ)ನ್ನ ತಮ್ಮುಲು

ಕಲಿಮಿ ಜೂಚು ವಾರು ಲೇಮಿನಿ

ಕನುಲ ಕಾನ ರಾರು ಅನುಚುನು

ತಲಚುಕೊನ್ನ ವೆನುಕ ವಾರಿ ಮಾಯಲ

ತಗಲ ಜಾಲ(ನ)ಮ್ಮಾ ಮರು ಮರೀಚಿ-

ಕಲನು ಜೂಚಿ ನೀ(ರ)ನಿ ಭ್ರಮಸಿ

ಕನ್ನರಾ ಆದಿ ಪುರ ವಿಹಾರಿಣಿ ನನು (ಕ)

ಚೃ. ಕನಕ ಭೂಷಣಮುಲ ಪೆಟ್ಟಿ ಮರಿಯು

ಸೋಗಸು ಜೇಸಿ ಪಾಲು ಪೋಸಿ ಪೆಳ್ಳಾನ

ತನುವು ಸತಮು ಕಾದು ನಿರ್ಮಲ-

ತನ(ಮಿ)ಣ್ಣಕ ಲೇ(ದ)ನುಚುನು

ಅನುದಿನ(ಮೋ)ನರಿಣ್ಣ ಸತ್ತ್ಯಿಯಲ

ನೀ(ಕ)ನಿ ಪಲ್ಲಿನ ತ್ಯಾಗರಾಜ ರಕ್ಷಕಿ

ವಿಸು(ಮ)ನ್ನಿಟ ನೀ(ವ)ನಿ(ಯೆ)ರಿಗಿ ವೇಲ್ಪುಲ
ವೇ(ರ)ನಿ(ಯೆ)ಇಬ್ಬದುರಾ ತ್ರಿಪುರ ಸುಂದರಿ ನನು (ಕ)

Malayalam

- ಪ. ಕುನ ತಲ್ಲಿ ನೆವು ನಾಪಾಲ ಕಲುಗ
ಗಾಸಿ ಚನ(ನ)ಲ(ನ)ಮ್
- ಅ. ವನ(ಯು)ನ್ದ ನೇತಿಕಿ(ಯ)ವರನ
ವನನ ಪಯುರುರಾ ತ್ರಿಪುರ ಸುಂದರಿ (ಕ)
- ಪ1. ಅಲ್ಲ ವಾರಿ ಯಮ(ಲ)ಶಮಲು ಮರಿ
ಅಕ್ಕುವನ ಗತ್ತಿ ಮಿಡ(ಲ)ನಿಯು
ಕಲ್ಲ ಕಾನಿ ಕುನ ವಾರುಲು
ಕಾಣು ಸುವಮ ಸುನ(ಯ)ನುಚುನು
ഉല്ലമನനു ബാഗ ತെಲುಸುಕೊണ്ടಿನಿ
ഉറക ಯನಿಕ್ಕುಲ ಸമഭಾಷണಮ್
നേ(നൊ)ല്ല മായ(ല)നി തെലിസി രജുപൈ-
(യു)ರഗ ബുദ്ധಿ ചന(ന)ലേ(ന)മ്മാ നനു (ക)
- ಪ2. പലകു മഞ്ചി കാനി ബാസവുലു മരി
ബാവ മരദു(ല)ക്ക(ല)ന തമ്മുലു
കലിമി ജുചു വാരു ലേമിനി
കനുല കാന രാരു അനുചുനು
തലച്ചുകൊന്ന വെനുക വാരി മായല
തഗല ജാല(ന)മ്മാ മരു മരീചി-
കലനു ജുചി നീ(ര)നി ഭ്രമസി
കന്റാ ആദി പുര വിഹാരിണി നനു (ക)
- പ3. കനക ഭൂഷണമുല പെട്ടി മരിയു
സൊഗസു ജേസി പാലു പോസി പെഞ്ചിന
തനുവു സതമു കാദു നിർമല-
തന(മി)ഞ്ചുക ലേ(ദ)നുചുനು
അനുദിന(മൊ)നരിഞ്ചു സത്ക്രിയല
നീ(ക)നി പലകിന ത്യാഗരാജ രക്ഷകി
വിനു(മ)ന്നിട നീ(വ)നി(യെ)രിഗി വേല്പുല
വേ(ര)നി(യെ)ഞ്ചുരുര ത്രിപുര സുന്ദരി നനു (ക)

Assamese

- প. কন তল্লি নীৰু নাপাল কলুগ
গাসি চন্দ(নে)ল(ন)ম্ম
- অ. বেন(যু)ও নেতিকি(য়ে)রবেন
বোন পডুদুৰা ত্রিপুর সুন্দৰি (ক)
- চ১. এল্ল বাৰি ধনমু(ল)স্বমুলু মৰি

একুইন গটি মিদে(ল)মিয়ু
কল্ল কানি কল্ল রাবুলু
কাঞ্চু সুখমু সুল(য়)নুচু
উল্লমুননু বাগ তেলুকোটিনি
উবক ধনিকুল সস্তাষণমু
নে(নো)ল্ল মায়(ল)নি তেলিসি ব□পৈ- (rajjupai-)
(য়)বগ বুদ্ধি চেন্দ(নে)লে(ন)ম্মা ননু (ক)

চ২. পলুকু মঞ্চি কানি বান্ধুলু মৰি
বার মবদু(ল)ক্ক(ল)ম তম্মুলু
কলিমি জুচু রাবু লেমিনি
কনুল কান রাবু অনুচু
তলচুকোম রেনুক রাবি মায়ল
তগল জাল(ন)ম্মা মবু মবীচি-
কলনু জুচি নী(ব)নি ভ্রমসি
কন্দুবা আদি পুর রিহাৰিণি ননু (ক)

চ৩. কনক ভূষণমুল পেটি মৰিয়ু
সোগসু জেসি পালু পোসি পেঞ্চিওন
তনুবু সতমু কাদু নির্মল-
তন(মি)ঞ্চুক লে(দ)নুচু
অনুদিন(মো)নৰিঞ্চু সত্ৰিয়ল
নী(ক)নি পঞ্চিন অগবাজ বক্ষকি
রিনু(মে)মিট নী(ব)নি(য়ে)ৰিগি রেঙ্গুল
রে(ব)নি(য়ে)ঞ্চুদুবা ত্রিপুর সুন্দৰি ননু (ক)

Bengali

প. কল্ল তল্লি নীবু নাপাল কলুগ

গাসি চেন্দ(নে)ল(ন)স্ম

অ. বেন(য়)ু নেতিকি(য়ে)বরৈন

বেসন পড়ুদুরা ত্রিপুর সুন্দরি (ক)

চ১. এল্ল বারি ধনমু(ল)শ্বমুলু মরি

একুবেন গাট্টি মিদে(ল)ন্নিয়ু

কল্ল কানি কল্ল বারুলু

কাঞ্চু সুখমু সুন(য়)নুচু

উল্লমুননু বাগ তেলুকোটিনি

উরক ধনিকুল সন্তাষণমু

নে(নো)ল্ল মায়(ল)নি তেলিসি র \square পৈ- (rajjupai-)

(য়)রগ বুদ্ধি চেন্দ(নে)লে(ন)স্মা ননু (ক)

চ২. পলুকু মঞ্চি কানি বাক্কেবুলু মরি

বাব মরদু(ল)ক্ক(ল)ন্ন তস্মুলু

কলিমি জুচু বারু লেমিনি

কনুল কান রারু অনুচু

তলচুকোন্ন বেনুক বারি মায়ল

তগল জাল(ন)স্মা মরু মরীচি-

কলনু জুচি নী(র)নি ভ্রমসি

কন্দুরা আদি পুর বিহারিণি ননু (ক)

চ৩. কনক ভূষণমুল পেট্টি মরিয়ু

সোগসু জেসি পালু পোসি পেঞ্চিওন

তনুবু সতমু কাদু নির্মল-

তন(মি)ঞ্চুক লে(দ)নুচু

অনুদিন(মো)নরিঞ্চু সজ্জিয়ল

নী(ক)নি পঙ্কিন অাগরাজ রক্ষকি

વિનુ(મ)જિટ ની(વ)નિ(યે)રિગિ વેલ્પુલ

વે(ર)નિ(યે)શ્ચુદુરા ત્રિપુર સુન્દરિ નનુ (ક)

Gujarati

પ. કજ તલિલ નીવુ નાપાલ કલુગ

ગાસિ ચંદ(ને)લ(ન)મ્મ

અ. વંજ(યુ)દ્ધ નેતિકિ(યં)વરૈન

વંસન પડુદુરા ત્રિપુર સુન્દરિ (ક)

ચ૧. અંલેલ વારિ ધનમુ(લ)શ્ચમુલુ મરિ

અંક્કુવૈન ગટ્ટિટ મિદ્દ(લ)જિયુ

કલેલ કાનિ કજ વારુલુ

કાચ્ચુ સુખમુ સુજ(ય)નુચુનુ

ઉલેમુનનુ બાગ તંલુસુકાંદિટનિ

ઊરક ધનિકુલ સમ્માષણમુ

ને(નો)લેલ માય(લ)નિ તંલિસિ રજ્જુપૈ-

(યુ)રગ બુદ્ધિ ચંદ(ને)લે(ન)મ્મા નનુ (ક)

ચ૨. પલુકુ મઝિય કાનિ બાન્ધવુલુ મરિ

બાવ મરદુ(લ)ક્ક(લ)જ તમ્મુલુ

કલિમિ જૂચુ વારુ લેમિનિ

કનુલ કાન રારુ અનુચુનુ

તલચુકાંજ વંનુક વારિ માયલ

તગલ જાલ(ન)મ્મા મરુ મરીચિ-

કલનુ જૂચિ ની(ર)નિ ભ્રમસિ

કન્દુરા આદિ પુર વિહારિણિ નનુ (ક)

ચ૩. કનક ભૂષણમુલ પંદિટ મરિયુ

સાંગસુ જેસિ પાલુ પોસિ પંઝિયન

તનુવુ સતમુ કાદુ નિર્મલ-

તન(મિ)ચ્ચુક લે(દ)નુચુનુ

અનુદિન(મો)નરિચ્ચુ સત્કિયલ

ની(ક)નિ પલિકન ત્યાગરાજ રક્ષકિ

વિનુ(મ)જિટ ની(વ)નિ(યં)રિગિ વેલ્પુલ

વે(ર)નિ(યં)ચ્ચુદુરા ત્રિપુર સુન્દરિ નનુ (ક)

Oriya

- ପ. କନ୍ ତଲ୍ଲି ନୀଝୁ ନାପାଲ କଲ୍ଲଗ
ଗାସି ଚେନ୍(ନେ)ଲ(ନ)ମ୍ମା
- ଅ. ଖେନ୍(ୟୁ)ଷ୍ଟ ନେତିକି(ୟେ)ଝରୈନ
ଖେସନ ପଡୁଦୁରା ତ୍ରିପୁର ସୁନ୍ଦରି (କ)
- ଚ୧. ଏଲ୍ଲ ଖାରି ଧନମ୍(ଲ)ଗ୍ଝମ୍(ଲ) ମରି
ଏକ୍ଝେନ ଗଢି ମିଦେ(ଲ)ନିୟୁ
କଲ୍ଲ କାନି କନ୍ ଖାରୁଲ୍ଲ
କାଞ୍ଜୁ ସୁଖମ୍ ସୁନ୍(ୟ)ନୁରୁନୁ
ଉଲ୍ଲମ୍(ନ)ନୁ ବାଗ ତେଲ୍ଲସୁକୋଞ୍ଜିନି
ଉରକ ଧନିକୁଲ ସମ୍ପାଷଣମ୍
ନେ(ନୋ)ଲ୍ଲ ମାୟ(ଲ)ନି ତେଲିସି ରଞ୍ଜୁପୈ-
(ୟୁ)ରଗ ବୁଝି ଚେନ୍(ନେ)ଲେ(ନ)ମ୍ମା ନନ୍ (କ)
- ଚ୨. ପଲ୍ଲକୁ ମଞ୍ଜି କାନି ବାନ୍ଧୁଲ୍ଲ ମରି
ବାଝ ମରଦୁ(ଲ)କ୍ଝ(ଲ)ନ୍ ତମ୍(ଲ)ଲ୍ଲ
କଲିମି ତୁରୁ ଖାରୁ ଲେମିନି
କନ୍(ଲ) କାନ ରାରୁ ଅନ୍(ଲ)ରୁନୁ
ତଲ୍ଲରୁକୋନ୍ ଖେନ୍(କ) ଖାରି ମାୟଲ୍
ତଗଲ୍ ଜାଲ(ନ)ମ୍ମା ମରୁ ମରୀତି-
କଲ୍ଲନ୍ ତୁଚି ନୀ(ର)ନି ଭ୍ରମସି
କନ୍(ଲ)ରା ଆଦି ପୁର ଶ୍ରୀହାରିଣି ନନ୍ (କ)
- ଚ୩. କନକ ଭୂଷଣମ୍(ଲ) ପେଢି ମରିୟୁ
ସୋଗସୁ ଜେସି ପାଲୁ ପୋସି ପେଞ୍ଜିନ
ତନ୍(ଲ)ସୁ ସତମ୍ କାଦୁ ନିର୍ମଲ୍-
ତନ(ମି)ଞ୍ଜୁକ ଲେ(ଦ)ନ୍(ଲ)ରୁନୁ
ଅନ୍(ଲ)ଦିନ(ମୋ)ନରିଷ୍ଟ ସକ୍ରିୟଲ୍

ਨੀ(ਕ)ਨਿ ਪਛਿਨਿ ਭਯਾਗਕਾਯ ਰਬਯ
ਭਿਨ੍ਰ(ਮ)ਨ੍ਰਿਯ ਨੀ(ਭ)ਨਿ(ਯੋ)ਕਿਰਿ ਭੋਯੁਕੁ
ਭੋ(ਰ)ਨਿ(ਯੋ)ਭੁਕੁਰਿ ਉਯੁਕੁ ਬੁਯਕਿ ਨਨ੍ਰੁ (ਕ)

Punjabi

ਪ. ਕੱਨ ਤੱਲਿ ਨੀਵੁ ਨਾਪਾਲ ਕਲੁਗ

ਗਾਸਿ ਚੇਨਦ(ਨੋ)ਲ(ਨ)ਮਮ

ਅ. ਵੋਨ(ਯੁ)ਣਡ ਨੇਤਿਕਿ(ਯੋ)ਵਰੈਨ

ਵੇਸਨ ਪਡੁਦੁਰਾ ਤ੍ਰਿਪੁਰ ਸੁਨਦਰਿ (ਕ)

ਚ੧. ਏੱਲ ਵਾਰਿ ਧਨਮੁ(ਲ)ਸ਼੍ਰਮੁਲੁ ਮਰਿ

ਏੱਕੁਵੈਨ ਗੱਟਿ ਮਿੱਦੇ(ਲ)ਨਿਨਯੁ

ਕੱਲ ਕਾਨਿ ਕੱਨ ਵਾਰੁਲੁ

ਕਾਵਚੁ ਸੁਖਮੁ ਸੁੱਨ(ਯ)ਨੁਚੁਨੁ

ਉਲਮੁਨਨੁ ਬਾਗ ਤੇਲੁਸੁਕੋਟਿਟਨਿ

ਉਰਕ ਧਨਿਕੁਲ ਸਮਭਾਸ਼ਟਮੁ

ਨੇ(ਨੋ)ਲਲ ਮਾਯ(ਲ)ਨਿ ਤੇਲਿਸਿ ਰੱਜੁਪੈ-

(ਯੁ)ਰਗ ਬੁਦਿਧ ਚੇਨਦ(ਨੋ)ਲੇ(ਨ)ਮਮਾ ਨਨੁ (ਕ)

ਚ੨. ਪਲੁਕੁ ਮਵਿਚ ਕਾਨਿ ਬਾਨਧਵੁਲੁ ਮਰਿ

ਬਾਵ ਮਰਦੁ(ਲ)ਕਕ(ਲ)ਨਨ ਤੱਮੁਲੁ

ਕਲਿਮਿ ਜੂਚੁ ਵਾਰੁ ਲੇਮਿਨਿ

ਕਨੁਲ ਕਾਨ ਰਾਰੁ ਅਨੁਚੁਨੁ

ਤਲਚੁਕੋਨ ਵੇਨੁਕ ਵਾਰਿ ਮਾਯਲ

ਤਗਲ ਜਾਲ(ਨ)ਮਮਾ ਮਰੁ ਮਰੀਚਿ-

ਕਲਨੁ ਜੂਚਿ ਨੀ(ਰ)ਨਿ ਭ੍ਰਮਸਿ

ਕਨਦੁਰਾ ਆਦਿ ਪੁਰ ਵਿਹਾਰਿਣਿ ਨਨੁ (ਕ)

ਚੜ. ਕਨਕ ਭੂਸ਼ਣਮੁਲ ਪੋਟਿ ਮਰਿਯੁ
ਸੋਗਸੁ ਜੇਸਿ ਪਾਲੁ ਪੋਸਿ ਪੇਵਿਚਨ
ਤਨੁਵੁ ਸਤਮੁ ਕਾਦੁ ਨਿਰਮਲ-
ਤਨ(ਮਿ)ਵਚੁਕ ਲੇ(ਦ)ਨੁਚੁਨੁ
ਅਨੁਦਿਨ(ਮੋ)ਨਰਿਵਚੁ ਸਤਿਕ੍ਰਯਲ
ਨੀ(ਕ)ਨਿ ਪਲਿਕਨ ਤਜਾਰਾਜ ਰਕਸ਼ਕਿ
ਵਿਨੁ(ਮ)ਨਿਨਟ ਨੀ(ਵ)ਨਿ(ਯੇ)ਰਿਗਿ ਵੇਲਪੁਲ
ਵੇ(ਰ)ਨਿ(ਯੇ)ਵਚੁਦੁਰਾ ਤ੍ਰਿਪੁਰ ਸੁਨਦਰਿ ਨਨੁ (ਕ)